

ture in chs. 28-32 and 36-39. In the former sequence, as redacted, the fall of Jerusalem is taken as a fact, namely at the hands of the Babylonians. In the latter, the focus is on the miraculous deliverance of Jerusalem, and therefore on the doctrine of Yahweh's faithfulness to it. The former view, which envisages the devastation and impoverishment of the city, he finds closer to the picture presented by Sennacherib himself, and the likely historical reality. The juxtaposition of the two views may be explained, he thinks, by the process of theological reflection. Isaiah's announcement of the fall of Jerusalem was seen to be fulfilled at the hands of the Babylonians, while the deliverance of the city under Sennacherib was remembered as a sign of God's ultimate faithfulness. The balance between salvation and judgment was thus carefully maintained by the redaction.

Even so, the same balance can be found within Isaiah's oracles themselves. An example of Beuken's interpretation may be found in his treatment of 29:1-14. He argues that the elements of judgment and salvation are so closely interwoven that it is impossible to separate them out into literary layers (with some commentators and against others). 'Within the context of the whole, judgement and salvation are simply different dimensions of God's "wonderful deeds" (three times in v. 14) ... Doom and salvation are not successive acts of Yahweh, but facets of his engagement with his people' (p. 76).

The point is supported by the redaction-critical structuring of the text according to the woe-oracles, but also by close exegesis. His analysis shows how inseparable are the larger concept of the meaning of this part of Isaiah and the interpretation of the minutiae of the text. The present verses have considerable capacity for being read in quite different ways (does this image mean judgment or salvation? Does that one refer to Jerusalem or to the enemy?). Beuken is a patient guide through the exegetical issues.

The great strengths of this commentary are its attention to the detail of the text, its balance between historical analysis and composition of the text, and its comprehensive orientation to the scholarly literature. The interpretation proceeds carefully through the necessary stages (translation, textual notes, introduction of main issues, detailed exegesis). I miss only some resumptive reflection at the end of each section. My question about the series' massive contribution on Isaiah is to what extent it will constitute a unified the-

ological interpretation, or pointers to 'canonical' interpretation.

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Jeremiah in Prophetic Tradition: An Examination of the Book of Jeremiah in the Light of Israel's Prophetic Tradition

Hetty Lalleman-de Winkel

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ZUSAMMENFASSUNG

In Reaktion gegen eine voreilige Verortung des Buches Jeremia in der deuteronomistischen Schule versucht Lalleman in dieser Überarbeitung ihrer Dissertation nachzuweisen, dass Jeremia vielmehr innerhalb einer prophetischen Tradition zu interpretieren ist. Diese prophetische Tradition wird durch eine vergleichende Analyse einzelner theologischer Themen (Bußaufruf/Hoffnung, Bundestheologie und Rolle des Propheten) in den Büchern Amos, Hosea und Jeremia umrissen und in ihrer gedanklichen Fortentwicklung beschrieben. Jeremia folge in weiten Teilen dieser Tradition, wobei es aber zugleich unlösbar mit dem historischen Kontext und biographischen Werdegang des Propheten verbunden sei. Die Neueröffnung der Diskussion der traditions-geschichtlichen Verortung Jeremias ist berechtigt, wobei auf einer literarisch / rhetorischen Ebene sicherlich noch weitere, tiefergehende Einsichten zu erwarten sind.

RÉSUMÉ

Dans cet ouvrage qui reprend sa thèse de doctorat, Mme Lalleman tente de situer la théologie de Jérémie au sein d'une tradition prophétique dont elle pense avoir repéré l'existence à l'aide d'une étude comparative des prophètes préexiliques Amos, Osée et Jérémie. Elle s'oppose à la thèse largement répandue selon laquelle la théologie du livre de Jérémie émanerait d'une rédaction deutéronomiste. Au contraire, cette théologie est solidement enracinée dans la situation historique et les circonstan-

ces de la vie du prophète lui-même, dont la pensée s'est développée dans le contexte de l'héritage prophétique d'Israël. Ce point de vue rend Mme Lalleman sceptique quant à la possibilité de d'couvrir et de dater diverses couches littéraires dans le texte. Mme Lalleman ouvre des pistes dans ces directions : elle évoque par exemple le développement du thème de la repentance et de l'espérance en fonction des circonstances de la vie du prophète.

Lalleman attempts to localise Jeremiah theologically in a prophetic tradition which she claims to have detected by a comparative study of the pre-exilic prophets Amos and Hosea and Jeremiah. In the course of her study Lalleman argues against the widely-held position that the major theological work in the book of Jeremiah is to be seen as a result of a Deuteronomistic redaction. It is rather to be understood as firmly rooted in the historical situation and biographical development of the prophet Jeremiah himself, who is contextualised in Israel's prophetic heritage, the prophetic tradition. These pre-suppositions contribute to Lalleman's rather pessimistic view regarding the possibility of finding and dating literary layers in the present text. Lalleman wants to reopen the discussion on the question of the tradition which is responsible for the present form of the book and suggests interpreting Jeremiatic concepts in the wider theological context of pre-exilic prophecy in Israel, rather than by looking at stylistic or formal differences within the book. She employs therefore an historical approach mixed with a tradition-critical, literary and rhetorical awareness. Though she is explicitly opposed to any a-historical, purely synchronic reading of the texts, she discusses the findings of studies from this angle.

To approach the construction of a prophetic tradition the author begins her study examining Amos and Hosea in their own light. Here she finds that the form of Amos and Hosea's books is linked to developments in their prophetic careers. This is understood as one feature of the prophetic tradition of which Jeremiah is a part. Following J. Jeremias's work on the dependencies between Amos and Hosea, especially in spiritual concepts and theological ideas, Lalleman carries these findings on into her approach to Jeremiah. Thus she examines central concepts of prophetic literature such as repentance and hope, covenant and the role of a prophet and

formulates a framework for the proposed prophetic tradition. The first and longest discussion considers the concept of repentance and hope for future salvation. Lalleman concludes that texts offering more than doom are not secondary post-exilic material reflecting the major creative phase in Israel's theology. Instead she finds in Hosea and Amos, as well as in Jeremiah, a development within the prophetic message which is linked to the historical/biographical situation of the prophet. This pattern of hope as it appears in the pre-exilic prophets belongs as a fixed element to a theological tradition of which these prophets are a part. Jeremiah is understood as representing the latest development in the formulation of the theme repentance/hope among the three examined prophets and Deuteronomy. Similar results are presented concerning the other two thematic complexes: covenant and the role of a prophet in intercession, and the involvement of his personal life in his message. Here again the author describes the presence of these concepts as elements of a pre-exilic and original prophetic heritage not as a later Deuteronomistic reworking of the texts.

With this reworking of her doctoral thesis Lalleman presents an attempt to reopen a discussion on a topic that certainly deserves to be thought over again for the sake of a text that has not always received treatment appropriate to its nature. Always reasoning and reflective in the way she presents her findings, the author pursues her aims in an emancipated and creative manner; at the same time she is refreshingly hesitant about making any elaborate speculations. The awareness and incorporation of different exegetical approaches helps to do justice to the wide variety of examined texts. Reflections on the history of research are always very appropriate and help to contextualise the topics under discussion and support the reasoning of the author. The conclusions drawn are important steps for further research into the area of OT prophetic literature and present a framework for more detailed studies. Especially the so often discussed dependency of the prophetic and Deuteronomistic literature is a question to be tackled in the light of the reviewed study. Further the limitation on the three theological complexes that Lalleman investigated as parts of the prophetic tradition seems artificial. We cannot exclude the possibility of other equally important aspects to be localised in the proposed prophetic tradition, e.g. the theological and

ethical-critique of Jeremiah or the judgement on other nations than Israel. Another area of promising research would be an examination of the overall literary development of the book and the rhetorical function of the discussed elements of the prophetic tradition in the context of the possible prophetic tradition. Lalleman certainly gives hints in this direction, e.g. the development of the repentance hope theme along the biography of the prophet. An overall structural analysis that accounts for the placement of texts not linked via a certain theological theme should be undertaken to appreciate the framework that the book Jeremiah provides for itself.

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Wegmetaphorik im Alten Testament: Eine semantische Untersuchung der alttestamentlichen und altorientalischen Weg-Lexeme mit besonderer Berücksichtigung ihrer metaphorischen Verwendung (BZAW 268)

Markus Philipp Zehnder

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ZUSAMMENFASSUNG

Diese Monographie bringt einen wertvollen Beitrag zur Methodologie semantischer Wortstudien durch die Untersuchung aller ‚Weglexeme‘ in den hebräischen Schriften. Es werden mehr als fünfzig hebräische Wörter in ihren jeweiligen Kontexten untersucht (rund 840 Stellen) und in 55 Kategorien eingeteilt. Zehnder stellt eine hervorragende Wortstudie des Konzeptes ‚Weg‘ in den hebräischen Schriften zusammen. Er arbeitet induktiv und deduktiv. Er beginnt mit den Wörtern und kategorisiert sie nach ihrer Bedeutung, aber er dreht den Prozess auch um, beginnt mit den Kategorien und erfasst ihren Gebrauch in jedem Buch der hebräischen Schriften. Zehnder bietet auch theologische Interpretationen seiner Ergebnisse, indem er die untersuchten Wörter in den Kontext von Ethik und Geschichte stellt. Das Buch ist eine hervorragende Quelle für jeden Exegeten mit einem speziellen Interesse an Semantik und Wortstudien.

RÉSUMÉ

Cette monographie est un bon exemple d'étude sémantique : l'auteur y étudie les usages des lexèmes désignant le chemin dans l'Ancien Testament. Il analyse plus de cinquante noms dans leurs contextes (environ 840 occurrences) et classe ces usages en cinquante-cinq catégories. Il réalise ainsi une excellente étude linguistique, par une approche à la fois inductive et déductive. Tout d'abord, il part des mots et les classe en fonction de leurs sens. Puis il adopte la démarche inverse, en partant des catégories pour établir leur usage dans chaque livre de l'Ancien Testament. Zehnder offre aussi une interprétation théologique de ses résultats en considérant les noms analysés dans les perspectives de l'éthique et de l'histoire. C'est là un excellent travail pour tout exégète s'intéressant à la sémantique et aux études de mots.

This doctoral dissertation (Basel, 1997), written under the supervision of E. Jenni, provides a comprehensive and detailed synchronic investigation of the semantic profile of the Hebrew path lexemes ('Weg-Lexeme') in the Old Testament. Zehnder begins with an extensive description of semantic methodologies and their strengths and weaknesses. He argues that any semantic method may be used to obtain the fullest understanding of the subject under investigation, as long as this is done with an awareness of the restrictions of each school of thought. Zehnder also describes and evaluates the main theories of metaphor.

The Hebrew words have been selected according to their semantic groups. Thus, Zehnder includes, for instance, nouns belonging to the geographical-static semantic fields 'way, path, stairs' as well as words describing movement, such as 'tour, procession', which leads him to discuss the following lexemes: *דֶּרֶךְ*, which receives the most extensive treatment, *אֶרֶץ*, *מַהֲלָךְ*, *מַסְלָח*, *מַסְלֹל*, *לִעְנֵל*, *מִשְׁעָל*, *נָחִיב*, *נָחִיבָה*, *נָחִיבָה*, *שָׁבִיל*, *שׁוּק* and *חוֹץ*, along with another forty-five less frequent lexemes. All in all, Zehnder investigates a total of some 840 occurrences of these lexemes.

He begins with a detailed exploration of the path lexemes in Akkadian and Egyptian, along with a briefer treatment of the Ugaritic and Aramaic languages. But the main focus is on the Old Testament, where Zehnder looks at four main categories: geographic-static, movement, action/conduct and Ergehen. This is followed by an attempt to interpret the findings theologically. Within the